

فَيَا رَاكِبًا إِمَّا عَرَضْتَ فَبَلِّغَا	نَدَامَايَ مِنْ نَجْرَانَ أَلَّا تَلَاوِيَا
أَبَا كَرِبَ وَالْأَيْهَمَيْنِ كُلَيْهِمَا	وَقَيْسًا بِأَعْلَى حَضْرَمَوْتَ الْيَمَانِيَا
جَزَى اللَّهُ قَوْمِي بِالْكَلَابِ مَلَامَةً	صَرِيحَهُمْ وَالْآخَرِينَ الْمَوَالِيَا
وَلَوْ شِئْتُ نَجَّيْتُكَ مِنَ الْخَيْلِ نَهْدَةً	تَرَى خَلْفَهَا الْكُوَّ الْجِيَادَ تَوَالِيَا
وَلَكِنِّي أَحْمَى ذِمَارَ أَبِيكَ—	وَكَانَ الرِّمَاحُ يَخْتَطِفُنَ الْمُحَامِيَا
وَتَضْحَكُ مِنِّي شَيْخَةً عَبْشَمِيَّةً	كَأَنَّ لَمْ تَرَ قَبْلِي أَسِيرًا يَمَانِيَا
وَقَدْ عَلِمْتَ عَرَسِي مَلِيكَةً أَنْذِي	أَنَا اللَّيْثُ مَعْدُوا عَلَيْهِ وَعَادِيَا
أَقُولُ وَقَدْ شَدُّوا لِسَانِي بِذِسْعَةٍ	أَمْعَشَرَ تَيْمٍ أَطْلَقُوا لِي لِسَانِيَا
أَمْعَشَرَ تَيْمٍ وَقَدْ مَلَكَتُمْ فَأَسْجَحُوا	فَإِنْ أَخَاكُمْ لَمْ يَكُنْ مِنْ بَوَائِيَا
فَإِنْ تَقْتُلُونِي تَقْتُلُونِي سَيِّدًا	وَأَنْ تَطْلُقُونِي تَحْرُبُونِي بِمَالِيَا
أَحَقًّا عَبْدًا لِلَّهِ أَنْ لَسْتُ سَامِعًا	نَشِيدَ الرِّعَاءِ الْمُعْزَبِينَ الْمُتَالِيَا
وَقَدْ كُنْتُ نَحَارَ الْجَزُورِ وَمُحْمِلَ الْمَطِيِّ	وَأَمْضِي حَيْثُ لَا حَيَّ مَاضِيَا
وَأَذْهَرُ لِلشَّرِّبِ الْكِرَامَ مَطِيئِي	وَأَصْدَعُ بَيْنَ الْقَيْدَتَيْنِ رِدَائِيَا
وَعَادِيَةً سَوْمَ الْجَرَادِ وَزَعَتُهَا	بِكَفِّي وَقَدْ أَنْكَحُوا إِلَيَّ الْعَوَالِيَا
كَأَنِّي لَمْ أَرْكَبْ جَوَادًا وَلَمْ أَقُلْ	لِخَيْلِي كَرَى نَفْسِي عَنْ رَجَالِيَا
وَلَمْ أَسْبَأِ الزِّقَ الرُّوِّيَّ وَلَمْ أَقُلْ	لِأَيْسَارِ صَدْقٍ أَعْظُمُوا ضَوْءَ ذَارِيَا

Upbraid me not, ye twain ! shame is it enough for me
to be as I am : no gain in upbraiding to you or me.
Know ye not that in reproach there is little that profits men ?
It was not my wont to blame my brother when I was free.
O rider, if thou lightest on those men who drank with me
in Nejrân aforetime, say—‘ Ye shall never see him more !’
—Abû Kerib and those twin el-Eyhem, the twain of them,
and Qeys of el-Yemen who dwells in the uplands of Hadramaut.

- 5 May God requite with shame my people for el-Kulâb—
 those of them of pure race, and the others born of slaves !
 Had it been my will, there had borne me far away from their horse
 a swift mare, behind whom the black steeds lag in a slackening
 throng :
 But it was my will to shield the men of your father's house,
 and the spears all missed the man who stood as his fellows' shield.
 The matron of 'Abd-Shems laughed as she saw me led in bonds,
 as though she had seen before no captive of el-Yemen :
 But one knows—Muleykeh my wife—that time was when I stood forth
 a lion in fight, whether men bore against me or I led on.
- 10 I said to them when they bound my tongue with a leathern thong
 —' O kinsmen of Teym, I pray you, leave me my tongue yet free !
 ' O kinsmen of Teym, ye hold me fast : treat me gently then ;
 ' the brother ye lost was not the equal in place of me.
 ' And if ye must slay me, let me die at least as a lord ;
 ' and if ye will let me go, take in ransom all my wealth.'
 Is it truth, ye servants of God—I shall hear no more the voice
 of herdsmen who shout for their camels in the distant grazing-
 grounds ?
 Yea, many a beast did I slay, and many a camel urge
 to her swiftest, and journey steadfast where no man dared to go ;
- 15 And ofttimes I slew for my fellows my camel at the feast,
 and ofttimes I rent my robe in twain for two singing-girls,
 And ofttimes withstood a host like locusts that swept on me
 with my hand alone, when all the lances on me were turned.
 Now am I as though I never had mounted a noble steed,
 or called to my horsemen—' Charge ! give our footmen breathing-
 space !'
 Or bought the full skin of wine for much gold, or shouted loud
 to my comrades stout—' Heap high the blaze of our beacon-fire !'

NOTES.

The metre is the *Tawîl*, second form.

v. 4. Of the persons mentioned in this verse Ibn-el-Athîr (Kâmil, Vol. I, p. 469) says that Abû-Kerib was Bishr son of 'Alqameh son of el-Hârith, while the two el-Eyhem (*Eyhem* means foolish, stupid, and was given as a nickname to many people : two kings of Ghassân bore it) were el-Aswad son of 'Alqameh son of el-Hârith, and el-'Âqib (*the chief, lord*), whose full name was 'Abd-el-Mesîh son of el-Abyaḍ ; Qeys was Qeys son of Ma'dî-Kerib. Of these the last was chief of the tribe of Kindeh, and was surnamed *el-Ashajj*, "the Scarred" ; he was praised by el-A'shà. El-'Âqib and el-Aswad el-Eyhem were two leaders of the deputation from Nejrân to Mohammed at el-Medîneh in A. H. 9. Of the first I have been able to discover nothing further.

v. 6. This verse is variously given. Ibn-el-Athîr (*l. c.*) reads—

وَلَوْ شِئْتُ نَجَّيْتُ مِنَ الْقَوْمِ شَطْبَةً تَرَى خَلْفَهَا الْكُمْتَ الْعِتَاقَ تَوَالِيَا

et-Tebrîzî, in his commentary on the *Hamâseh* (p. 298), quotes it thus :

وَلَوْ شِئْتُ نَجَّيْتُ مِنَ الْخَيْلِ شَطْبَةً تَرَى خَلْفَهَا الْجُرْدَ الْعِتَاقَ مَتَالِيَا

Caussin de Perceval (*Essai*, ii. 589), apparently following the *Kitâb-el-'Iqd*, reads—

وَلَوْ شِئْتُ نَجَّيْتُ مِنَ الْخَيْلِ مُهْرَةً تَرَى خَلْفَهَا الْجُرْدَ الْحَسَانَ مَوَالِيَا

The first and second readings in the first hemistich give *shatbeh*, a mare light of flesh and active, instead of our *nahdeh* : the third gives *muhrah*, a young mare ; in the second hemistich, instead of our *el-huww-el-jiyâd*, “the noble black horses,” Ibn-el-Athîr reads “the noble (*‘itâq*) bays,” et-Tebrîzî, “the noble short-haired steeds” (*jurd*), and C. de Perceval “the beautiful short-haired steeds.” As the last word of the verse *tawâliyâ* (plural of *tâliyek*, “following”) is decidedly best ; *mawâliyâ*, C. de P.’s reading, seems to be a word-play on the reading *‘itâq*, since it means *slaves* in opposition to *free-born* (*‘itâq*) : such a play is foreign to old Arab verse. *Et-tâlî* is a special word used for the fourth horse in a race where ten run, and thus appropriately describes the place of the pursuers.

v. 7. *Dimâr* has the same meaning as *haqîqah*, viz., the persons whom it is one’s duty to defend. I am somewhat doubtful of the rendering of the second hemistich of this verse. I have taken *yekhtaîfna* as meaning “missed,” which is apparently a possible sense ; but it may also mean “carried away, suddenly took possession of,” and may refer to his having been taken prisoner while he covered the retreat of his tribe.

v. 8. “Of ‘Abd-Shems,” that is, descended from ‘Abd-Shems, son of Sa’d, son of Zeyd-Menât, son of Temîm.

v. 10. “Teym.” This family did not belong to Temîm, but was one of the *Ribâb*, or five confederate tribes, whose fortunes were at this time linked to those of Temîm : the five were Dabbeh, Teym, ‘Adî ibn ‘Abd-Menât, ‘Okl, and Thaur ; they were all descended from Udd, son of Tâbikhah son of Ilyâs. Teym is probably shortened for Teym-el-Lât, (“servant of el-Lât”) a name borne by many of the Arab families, which Moḥammed changed into Teym-allâh (“servant of God”).

v. 12. The last words of the second hemistich (*tahrubûnî bimâliyâ*) may be more literally rendered “despoil me of all my wealth.”

v. 13. “Ye servants of God,” *‘ibâda-llâhi* : there is reason to suspect that this has been altered from *‘ibâda-llâti*, “servants of el-Lât,” which would be a paraphrase of the name of the tribe he was addressing, Teym-el-Lât. *El-metâlî*, plural of *el-mutlî*, means “she camels having their young ones following them” ; *mo‘zibûn* is “driving camels to distant pastures.”

v. 17. *Rijâl* is here a plural of *râjil*, a foot soldier, not of *rajul*, a man.

v. 18. “Comrades stout,” *eysâru şidqin* : *eysâr* are companions gathered together for the arrow-gambling called *el-Meysir* ; this was played in the winter time, and by men sitting over the fire at night ; the call to heighten the blaze was in order that the fire might be more conspicuous to the night-wanderer seeking for a shelter.

III.

Ja'far son of 'Olbeh, of the fight at Qurrah Sahbal.

أَلْهَفَى بِقُرَى سَحْبَلٍ حِينَ أَحْلَبَتْ	عَلَيْنَا الْوَلَايَا وَ الْعَدُو الْمَبَاسِلُ
فَقَالُوا لَنَا ثَنَّتَانِ لَا بَدَّ مِنْهُمَا	صُدُورُ رِمَاحٍ أُشْرِعَتْ أَوْ سَلَّاسِلُ
فَقُلْنَا لَهُمْ تَلَكُمُ إِذَا بَعْدَ كَرَّةٍ	تَغَادُرُ صَرَعى نَوَّهَهَا مُتَخَافِلُ
وَلَمْ نَدْرِ إِنْ جِضْدًا مِنَ الْمَوْتِ جِيْضَةٌ	كَمْ الْعَمْرُ بَاقٍ وَالْأَمْدَى مُتَطَاوِلُ
إِذَا مَا ابْتَدَرْنَا مَازِقًا فَرَجَتْ لَنَا	بِأَيِّمَانِنَا بَيْضُ جَلَّتْهَا الصِّيَاقِلُ
لَهُمْ صَدْرُ سَيْفِي يَوْمَ بَطْحَاءِ سَحْبَلٍ	وَلِي مِنْهُ مَا ضَمَّتْ عَلَيْهِ الْأَنَامِلُ

Alas for Qurrah Sahbal ! the day that upon us drave
the crowd of frightened women, and the foemen pressed us sore.
They said to us—‘ Two things lie before you : now must ye choose—
‘ the points of the spears couched at you, or, if ye will not, chains.’
We answered them—‘ Yea, this thing may fall to you after fight,
‘ when men shall be left on ground and none shall arise again ;
‘ But we know not, if we quail before Death’s oncoming,
‘ how much may be left of life ; the goal is too far to see.’
5 When we strode to the strait of battle, there cleared us a space around
the white swords in our right hands which the smiths had fur-
bished fair ;
To them fell the edge of my blade on that day of Sahbal dale,
and mine was the share thereof wherever my fingers closed.

NOTES.

The measure is the second form of the *Tawîl*.

This poem, if we may trust the account of the adventure to which it relates given in the Aghânî, has been manipulated by Abû Temmâm ; as given in the Ḥamâseh, it suggests an attack by the enemy on the tribe of the poet, a sudden surprise, with terrified women and few men to withstand a threatening foe ; but as the tale is told by el-Isfahânî (Agh. XI, 147), Ja'far with two companions went forth to plunder the herds of 'Oqeyl, and was beset on his way back by detached parties of that tribe in the valley of Sahbal, whom he overcame and reached home safe. Another version of the poem is given in the Aghânî which contains many more lines than that in the Ḥamâseh, and some notable differences in those which are common to both ; it is not necessary to give here the lines by which the Aghânî exceeds the Ḥamâseh : but the differences may be briefly stated. v. 1 is in the Aghânî—

عَشِيَّةٌ قُرْنِي سَحْبَلٍ إِنْ تَعَطَّفَتْ عَلَيْنَا السَّرَايَا وَالْعَدُوُّ الْمُبَاسِلُ

This reading (which follows an introductory verse) avoids the difficulty caused by the word *alahfâ* ("alas") in the *Hamâseh*'s version; the poem is one of exultation: why should it open with "Alas!"? It also, instead of *el-welâyâ*, "the weak and frightened women," gives *es-sarâyâ*, "the troops of horse," and instead of the difficult name *Qurrâ*, reads *qarney*, "the two horns" (that is, probably, the two mountain peaks between which the valley of *Sahbal* lay). The verse may be rendered—

"That even when under *Sahbal*'s twin peaks upon us drave
the horsemen troop after troop, and the foemen pressed us sore."

v. 2 is exactly the same in the *Aghânî*. So is v. 3, except that in the second hemistich for *nar'uhâ* the *Aghânî* reads *nahduhâ*, a word of the same meaning. v. 4 does not occur at all in the *Aghânî*'s version. v. 5 is the same in both as to the second hemistich, but the first in the *Aghânî* is—

إِذَا مَا رُصِدْنَا مَرَصِدًا فَرَجَتْ لَنَا

"Their ambush beset our road, but there cleared us a space around
the white swords in our right hands which the smiths had furbished fair."

v. 6 is the same in the *Aghânî* and the *Hamâseh*.

IV.

The same, in ward at Mekkeh.

هَوَايَ مَعَ الرُّكْبِ الْيَمَانِيِّنْ مَصْعِدُ	جَذِيبٌ وَجُثْمَانِي بِمَكَّةَ مَوْثِقُ
عَجَبْتُ لِمُسْرَاهَا وَأَنِّي تَخَلَّصْتُ	إِلَى وَبَابِ السَّجْنِ دُونِي مَغْلِقُ
الْمَتِ فَحَيَّتْ ثُمَّ قَامَتْ فَوَدَعَتْ	فَلَمَّا تَوَلَّيْتُ كَادَتْ النَّفْسُ تَزْهَقُ
فَلَا تَحْسَبْنِي أَنِّي تَخَشَعْتُ بَعْدَكُمْ	لِشَيْءٍ وَلَا أَنِّي مِنَ الْمَوْتِ أَفْرَقُ
وَلَا أَنَّ نَفْسِي يَزْدَهِيهَا وَعَيْدُكُمْ	وَلَا أَنَّنِي بِالْمَشْيِ فِي الْقَيْدِ أَخْرَقُ
وَلَكِنْ عَرَّتْنِي مِنْ هَوَاكِ صَبَابَةٌ	كَمَا كُنْتُ أَلْقَى مِنْكَ إِذَا مَاطِلُ

My longing climbs up the steep with the riders of el-Yemen
by their side, while my body lies in Mekkeh a prisoner.

I marvelled as she came darkling to me and entered free,
while the prison's door before me was bolted and surely barred.

She drew near and greeted me: then she rose and bid farewell;
and when she turned, my life wellnigh went forth with her.

Nay, think not that I am bowed by fear away from you,
or that I tremble before the death that stands so nigh,

- 5 Or that my soul quakes at all before your threatenings,
 or that my spirit is broken by walking in these chains ;
 But a longing has smitten my heart born of my love of thee,
 as it was in the days aforetime when that I was free.

NOTES.

The measure is the same as in Nos. II and III.

This piece is given with almost the same text in the Aghânî, XI, 149 ; the latter, however, begins it with the second verse of the Ḥamāseh's version, putting the verse which in it answers to the first last ; this is

وَأَمَّا الْهُوَى وَالْوَدُّ مِثِّي فَطَامِحٌ إِلَيْكَ وَجُثْمَانِي بِمَكَّةَ مُرَوِّقُ

My longing and my love stand gazing with straining eyes
 for thee, while my body lies in Mekkeh a prisoner.

The Aghânî also inserts a verse between vv. 4 and 5 of the Ḥamāseh's version ; this is, however, clearly intrusive, and breaks the sequence of the thought : it is therefore not quoted here.

V.

‘Abd-el-Melik son of ‘Abd-er-Rahîm, of the Benu-d-Dayyân.

فَكُلُّ رِدَاءٍ يَرْتَدِيهِ جَمِيلُ	إِذَا الْمَرْءُ لَمْ يَدْنَسْ مِنَ اللُّومِ عَرَضُهُ
فَلَيْسَ إِلَى حُسْنِ التَّنَاءِ سَبِيلُ	وَإِنْ هُوَ لَمْ يَحْمِلْ عَلَى النَّفْسِ ضَمِيمَهَا
فَقُلْتُ لَهَا إِنَّ الْكَرَامَ قَلِيلُ	تَعَيَّرْنَا أَنَا قَلِيلٌ عَدِيدُنَا
شَبَابٌ تَسَامَى لِلْعُلَى وَكُهُولُ	وَمَا قُلٌّ مِنْ كَانَتْ بَقَايَاهُ مِثْلُنَا
عَزِيزٌ وَجَارُ الْأَكْثَرِينَ ذَلِيلُ	وَمَا ضَرَرْنَا أَنَا قَلِيلٌ وَجَارُنَا
مُذْنِفٌ يَرُدُّ الطَّرْفَ وَهُوَ كَلِيلُ	لَنَا جَبَلٌ يَحْتَلِيهِ مِنْ نُجْدِيرِهِ
إِلَى النَّجْمِ فَرَعٌ لَا يُدَالُ طَوِيلُ	رَسَا أَصْلُهُ تَحْتَ الثَّرَى وَسَمَا بِهِ
إِذَا مَا رَأَتْهُ عَامِرٌ وَسَلُّوْلُ	وَإِنَّا لَقَوْمٌ مَا نَرَى الْقَتْلَ سَبَّةً
وَ تَكْرَهُهُ أَجَاهُهُمْ وَ تَطُولُ	يَقْرَبُ حُبُّ الْمَوْتِ أَجَالَنَا لَنَا
وَلَا طَلَّ مِثْلُ حَيْثُ كَانَ قَدِيلُ	وَمَا مَاتَ مِثْلُ سَيِّدٍ حَتْفَ أَنْفِهِ
وَلَيْسَتْ عَلَى غَيْرِ الطُّبَاتِ تَسِيلُ	تَسِيلُ عَلَى حَدِّ الطُّبَاتِ نَفُوسُنَا

صَفَوْنَا وَلَمْ نَكْذُرْ وَأَخْلَصَ سِرْنَا	إِنَّا أَطَابَتْ حَمَلْنَا وَفُحُولُ
عَلَوْنَا إِلَى خَيْرِ الظُّهُورِ وَحَطْنَا	لَوَقَّتْ إِلَى خَيْرِ الْبُطُونِ نَزُولُ
فَنَحْنُ كَمَاءِ الْمَزْنِ مَا فِي نَصَابِنَا	كَهَامٌ وَلَا فَيْدَا يُعَدُّ بِخَيْلُ
وَنُذَكِّرُ أَنْ شَدَدْنَا عَلَى النَّاسِ قَوْلُهُمْ	وَلَا يُذَكِّرُونَ الْقَوْلَ حِينَ نَقُولُ
إِذَا سَيِّدٌ مِنَّا خَلَا قَامَ سَيِّدُ	قَوْلُ لِمَا قَالَ الْكَرَامُ فَعُولُ
وَمَا أَخْمَدَتْ نَارُ لَنَا دُونَ طَارِقِ	وَلَا ذَمَّذَا فِي النَّازِلِينَ ذَرِيْلُ
وَأَيَّامُنَا مَشْهُورَةٌ فِي عَدُونَا	لَهَا غُرَرٌ مَعْلُومَةٌ وَحُجُولُ
وَأَسْيَافُنَا فِي كُلِّ غَرْبٍ وَمَشْرِقِ	بِهَا مِنْ قَرَاعِ الدَّارِعِينَ فَلُولُ
مَعْرُودَةٌ أَلَّا تُسَلَّ نَصَالُهَا	فَتَغْمَدُ حَتَّى يُسْتَبَاحَ قَبِيلُ
سَلَى إِنْ جَهَلْتَ النَّاسَ عَدَا وَعَنَّهُمْ	وَلَيْسَ سَوَاءَ عَالِمٌ وَجَهْلُ
فَإِنْ بَنِي الدِّيَانِ قُطِبَ لِقَوْمِهِمْ	تَدُورُ رَحَاهُمْ حَوْلَهُمْ وَتَجُولُ

When a man stains not his honour by doing a deed of shame,
 whatso be the raiment he wears, fair is it and comely ;
 And if he takes not on his soul the burden of loss and toil,
 there lies not before him any road to praise and glory.
 She cast blame on us that our number was little to count and few :
 I answered her—‘ Yea : the count of noble men is little.
 ‘ But not few canst thou call those whose remnants are like to us
 ‘ —young men who vie with the old in the quest of glory.
 5 ‘ It hurts us nought that we be few, when our friend by us
 ‘ is safe, though the friends of most men beside be trampled ;
 ‘ A mountain we have where dwells he whom we shelter there,
 ‘ lofty, before whose height the eye falls back blunted :
 ‘ Deep-based is its root below ground, and overhead there soars
 ‘ its peak to the stars of heaven whereto no man reaches.
 ‘ A folk are we who deem it no shame to be slain in fight,
 ‘ though that be the deeming thereof of Salûl and ‘Âmir ;
 ‘ Our love of death brings near to us our days of doom,
 ‘ but their dooms shrink from death and stand far distant.

- 10 ‘ There dies among us no lord a quiet death in his bed,
 ‘ and never is blood of us poured forth without vengeance.
 ‘ Our souls stream forth in a flood from the edge of the whetted swords :
 ‘ no otherwise than so does our spirit leave its mansion.
 ‘ Pure is our stock, unsullied : fair is it kept and bright
 ‘ by mothers whose bed bears well, and fathers mighty.
 ‘ To the best of the uplands we wend, and when the season comes,
 ‘ we travel adown to the best of fruitful valleys.
 ‘ Like rain of the heaven are we : there is not in all our line
 ‘ one blunt of heart, nor among us is counted a niggard.
- 15 ‘ We say nay whenso we will to the words of other men,
 ‘ but no man to us says nay when we give sentence.
 ‘ When passes a lord of our line, in his stead there rises straight
 ‘ a lord to say the say and do the deeds of the noble.
 ‘ Our beacon is never quenched to the wanderer of the night,
 ‘ nor has ever a guest blamed us where men meet together.
 ‘ Our Days are famous among our foemen, of fair report,
 ‘ branded and blazed with glory like noble horses.
 ‘ Our swords have swept throughout all lands both West and East
 ‘ and gathered many a notch from the steel of hauberk-wearers ;
- 20 ‘ Not used are they when drawn to be laid back in their sheaths
 ‘ before that the folk they meet are spoiled and scattered.
 ‘ If thou knowest not, ask men what they think of us and them
 ‘ —not alike are he that knows and he that knows not.
 ‘ The children of ed-Dayyân are the shaft of their people’s mill
 ‘ —around them it turns and whirls, while they stand midmost.’

NOTES.

The metre is the third form of the *Tawîl*: the first hemistich is the same as in Nos. II, III and IV ; but the second is catalectic and is scanned thus :—

◡ — ◡ | ◡ — — — | ◡ — ◡ | ◡ — —

This poem stands in the Ḥamâseh under the name of es-Semau'al son of 'Âdiyâ the Jew, but it is not by him ; this is proved by the mention of 'Âmir and Salûl in verse 8, and of the Benu-d-Dayyân in v. 22. The mistake by which it has been attributed to es-Semau'al arose, as pointed out by et-Tebrîzî against the passage, from v. 6, where the mountain spoken of, which is really a metaphor for the glory and renown of the tribe, has been thought to be the burg el-Ablaq in Teymâ, where es-Semau'al dwelt, and where he sheltered the kin of Imra'el-Qeys the poet against el-Ḥârith son of Abû Shemir king of Ghassân.

Of the real author nothing is known except that he belonged to the noble stock of ed-Dayyân : his name recurs in the Ḥamâseh at p. 400 as the author of a *marthiyeh*,

and he is there called a native of Syria (*Sha'âmî*) and a metaphysician (*Kelâmî*) ; I have found no mention of him in the Aghânî, Ibn Khallikân, Ibn Quteybeh, or Hâjî Khalîfeh. It seems to me most probable that the piece belongs to the early wars of the Arabs during the spread of el-Islâm over Asia Minor, Armenia and Persia, and I should doubt its being the composition of a mere scholar. The fact that it was attributed to es-Semau'al shows that its authorship is uncertain, and that it cannot be set down to any other with confidence.

v. 5. "Our friend," *jâr* : this word is used for either (but most frequently for the weaker) of the two parties to a covenant of mutual protection (*jiwâr*) ; it is etymologically identical with the Hebrew *gêr* (A. V. "stranger"), and the latter word frequently bears the same meaning : *e. g.* in Job xxxi. 32, where the LXX rightly render it by *ξένος*, which has the same double sense of host and guest, protector and protected.

v. 6. The mountain here referred to is the glory and great name of the tribe ; the same metaphor occurs in a noble passage of the mo'allaqah of el-Hârith son of Hîlîzeh (vv. 23—26.)

فَبَقَيْدَنَا عَلَى الشَّدَاةِ تَذْمِيْدًا حُصُونًا وَ عِزَّةً قَعَسَاءُ
 قَبْلَ مَا الْيَوْمُ بَيَضَتْ بَعْيُونِ الْفَنَاسِ فِيهِمَا تَغِيْظُ وَ اِبَاءُ
 فَكَنَّ الْمَذْنُونِ تَرْدِيْ بِنَا اُرَّ عَنْ جَوْنًا يَنْجَابُ عِنْدَ الْعَمَاءِ
 مُكْفِهَرًا عَلَى الْحَوَادِثِ لَا تَرُّ تَوْهٌ لِلدَّهْرِ مُؤَيِّدٌ صَمَاءُ

And we have stood, spite of their hate, and high towers
 and firm-based glory lift us aloft ;
 Before to-day has it blinded the eyes
 of men in which were wrath and denial.
 As though the Fates beating against us met
 a black mountain cleaving the topmost clouds,
 Mighty and strong above the changes of things,
 which no shock of the Days can soften or shake.

v. 8. Salûl was a brother tribe of 'Âmir son of Şa'sa'ah : both were engaged in frequent contests and rivalries with the Benu-l-Hârith ibn Ka'b, and especially with the house of ed-Dayyân ; see, for instance, Aghânî X, 145, where a story is told of a contest at 'Okâḏ between Yezîd son of 'Abd-el-Madân and 'Âmir son of Ṭufeyl for the hand of the daughter of Umayyeh son of el-Askar el-Kinânî, in which the former was victorious : also another (pp. 146-7) between the same Yezîd and the men of 'Âmir before one of the Ghassanide Kings. One of the battles between the Benu-l-Hârith and the Benû 'Âmir was the Day of es-Selef (Agh. X, 150) : another was the Day of Feyf-er-Rîh (Ibn-el-Athîr, I, 474.)

v. 14. "Rain of the heaven", *mâ'u-l-muzni* : literally, "water of a white rain-cloud" : the sense is that they are as liberal as rain. *Mâ-es-Semâ*, "Water of the heaven," was a name given among the Arabs to men for their bounty and women for

their beauty. "One blunt of heart," *kahâm*: the opposite of *mâdi*, cutting, keen, going straight to his end.

v. 18. "Days," *Ayyâm*, is the word used in Arab legend for battles: one says—"the Day of el-Kulâb," "the Day of Shi'b Jebeleh," &c., although the fight may (as it did at el-Kulâb) have lasted longer than one day. The second hemistich cannot be literally rendered into English. *Lahâ ghurarun ma'lûmatun wa hojûlu* means "They (*i. e.* our days) have wellknown *ghurar* and *hojûl*." *Ghurar* is the plural of *ghurrah*, a white blaze on the forehead of a horse; and *hojûl* is the plural of *hijl*, the original meaning of which is an anklet: then, of a horse, a white ring on the leg in the place of an anklet; as horses bearing such marks are conspicuous among a troop, so are the Days of his tribe glorious among days. So says 'Amr son of Kulthûm, using the same metaphor (Mo'all. 25.)—

وَ أَيَّامٌ لَدَا غُرٍّ طَوَالٍ عَصَيْنَا الْمَلِكَ فِيهَا أَنْ نَدِينَا

"Many the Days are ours, long, blazed with glory,
when we withstood the King and would not serve him."

VI.

Beshâmeh son of Hazn of Nahshal.

وَ إِنْ سَقَيْتَ كِرَامَ النَّاسِ فَاسْقِينَا	إِذَا مُحْيِيكَ يَا سَلَمَى فَحَيِّدْنَا
يَوْمًا سَرَاةَ كِرَامِ النَّاسِ فَادْعِينَا	وَ إِنْ دَعَوْتَ إِلَى جُلِيٍّ وَ مَكْرَمَةٍ
عَنْهُ وَ لَا هُوَ بِالْأَبْنَاءِ يَشْرِينَا	إِنَّا بَنَى نَهْشَلٌ لَا نَدْعَى لَأَبٍ
تَلَقَّ السَّوَابِقَ مِنْهَا وَ الْمُصْلِينَا	إِنْ تُبَدِّرَ غَايَةً يَوْمًا لَمْ كَرَمَةٍ
إِلَّا افْتَلَيْنَا غُلَامًا سَيِّدًا فَيَدْنَا	وَ لَيْسَ يَهْلِكُ مِنْهَا سَيِّدٌ أَبَدًا
وَ لَوْ نُسَامُ بِهَِا فِي الْأَمَنِ اغْلِينَا	إِنَّا لَنُرْخِصُ يَوْمَ الرُّوْعِ أَنْفُسَنَا
نَاسُو بَأْمَوَالِنَا أَثَارَ أَيْدِينَا	بَيْضَ مَفَارِقُنَا تَغْلَى مَرَاجِلُنَا
قِيلُ الْكُمَاةِ إِلَّا أَيْنَ الْمُحَامُونَا	إِنِّي لَمِنْ مَعْشَرٍ أَفْدَى أَوَائِلِهِمْ
مَنْ فَارَسَ خَالِهِمْ إِيَّاهُ يَعْنُونَا	لَوْ كَانَ فِي الْأَلْفِ مِنْهَا وَاحِدٌ فَدَعَا
حَدُّ الطُّبَاةِ وَ صَلَدْنَاهَا بِأَيْدِينَا	إِذَا الْكُمَاةُ تَذَكَّرُوا أَنْ يُصِيبَهُمْ
مَعَ الْبُكَاءِ عَلَى مَنْ مَاتَ يَبْكُونَا	وَ لَا تَرَاهُمْ وَ إِنْ جَلَّتْ مُصِيبَتُهُمْ
عَنَا الْحِفَاطُ وَ أَسْيَافُ تَوَاتِينَا	وَ نَرَكِبُ الْكُرَّةَ أَحْيَانًا فَيَفْرِجُهُ

- We give thee greeting, O Selmâ : do thou give us greeting back !
 and if thou givest the cup to the noblest, reach it to us.
 And if thou callest one day to a mighty and valiant deed
 the chiefest of noble men, let thy call go forth to us.
 Sons of Nahshal are we : no father we claim but him,
 nor would he sell us for any other sons.
 When a goal of glory is set and the runners rush forth thereto,
 of us shalt thou see in the race the foremost and the next.
 5 And never there comes to die a mighty man of our line
 but we wean among us a boy to be mighty in his stead.
 Cheap do we hold our lives when the day of dread befalls,
 but if we should set them for sale in peace, they would cost men
 [dear.
 White are our foreheads and worn : for ever our cauldrons boil :
 we heal with our rich store the wounds our hands have made.
 I come of a house whose elders have fallen one by one
 as they sprang to the cry of the fighters—‘ Where are the helpers
 [now ?’
 If there should be among a thousand but one of us,
 and men should call—‘ Ho ! a knight !’ he would think that they
 [meant him.
 10 When the fighters blench and quail before the deadly stroke
 of the sword-edge, we leap forth and catch it in our hands.
 Never shalt thou see them, though their loss be great and sore,
 weeping among the weepers over him that is dead !
 Many a time we bestride the steed of peril and death,
 but our valour bears us back safe, and the swords that help us well.

NOTES.

The metre of this piece is the same as that of No. I.

The tribe of Nahshal was a sept of Temîm, of the division of Dârim. This poem is also attributed to a poet (some say the elder Muraqqish, but most mention no name) of the Benû Qeys ibn Tha‘lebeh, a sub-tribe of Bekr ibn Wâ’il : those who follow this theory read in v. 3, instead of *innâ benî Nahshalin*, *innâ benî Mâlikin*, Mâlik of Qeys, the head of the family to which Tarafeh the poet belonged, being meant.

v. 4. The usual number of horses run in a race among the pagan Arabs was ten ; the one that came in first was called *es-sâbiq*, “the out-stripper,” or *el-mujellî*, “he who makes [his owner] conspicuous” : the second, *el-muşallî*, “he whose head is at the tail (*şalâ*) of the foremost” : the third, *el-musellî*, “he who renders [his owner] content” : the fourth, *et-tâlî*, “the follower” : the fifth, *el-murtâh*, “the agile” : the sixth, *el-‘âlîf*, “he who bends his neck” : the seventh, *el-mu‘ammal*, “he from whom much had been hoped” : the eighth *el-ḥaḍḍîy* “the fortunate” (apparently by an euphemism) : the ninth, *el-laṭîm*, “the euffed,” because he is driven away with blows from the paddock ; and the tenth, *es-sukeyt*, “the silent,” because he is covered with confusion.

“The race for glory” is a metaphor often used by the old poets: thus Zuheyr (Ahlwardt, *Dîwāns*, p. 80) says—

إِذَا ابْتَدَرَتْ قَيْسُ ابْنُ عَيْلَانَ غَايَةً مِنْ الْمَجْدِ مَنْ يَسْبِقُ إِلَيْهَا يَسُودُ

“When the men of Qeys son of ‘Eylân race together for a goal of glory, he that reaches it first is their chosen Lord.”

v. 7. “White are our foreheads,” *bîdun mafâriqunâ*: this is variously interpreted; it is said that it may either mean that their heads are crowned with glory as with light, or that they have become bald by constantly wearing the helmet: the latter explanation seems best. The boiling of the cauldrons is also explained in two ways; it is said that it is a metaphor for the heat and fury of war: but the better and simpler interpretation refers it to their ever open hospitality. “We heal with our rich store”: that is, “when any one is slain by us we pay from our herds the price of his blood.”

v. 9. This resembles a line of Tarafeh’s (*Mo’all.* 42)—

إِذَا الْقَوْمُ قَالُوا مَنْ فَتَى خِلَتِ أَنْذَى عُنَيْتُ فَلَمْ أَكْسَلْ وَلَمْ أَتَبَدَّلْ

“When my kinsmen cried ‘Who is the man for the deed?’ I deemed that I was he they meant: and I lagged not nor was I infirm of heart.”

VII.

لَقَتَيْلًا دَمُهُ مَا يَطْلُ	إِنْ بِالشَّعْبِ الَّذِي دُونَ سَلْعٍ
أَذَا بِالْعَبَاءِ لَهُ مُسْتَقْلٌ	خَلَفَ الْعَبَاءَ عَلَى وَوَلَى
مَصِيعَ عَقْدَتِهِ مَا تُحَلُّ	وَوَرَاءَ النَّارِ مَنَى ابْنُ أُخْتِ
رَقَ أَفْعَى يَنْفِثُ السَّمَّ مَلٌّ	مُطَرِّقٌ يَرْشَحُ سَمًّا كَمَا أَطَّ
جَلَّ حَتَّى دَقَّ فِيهِ الْأَجَلُ	خَبِرَ مَا نَابَنَا مُصْمَدُلٌ
بَابِي جَارُهُ مَا يَذَلُّ	بَزَنِي الدَّهْرُ وَكَانَ غَشُومًا
ذَكَتِ الشَّعْرِي فَبَدَّ وَظَلُّ	شَامَسَ فِي الْقَرْحَتِي إِذَا مَا
وَنَدَى الْكَفَّيْنِ شَهْمٌ مَدَلُّ	يَابِسَ الْجَنْدَبَيْنِ مِنْ غَيْرِ بَوْسٍ
حَلَّ حَلَّ الْحَزْمِ حَيْثُ يَحُلُّ	ظَاعِنٌ بِالْحَزْمِ حَتَّى إِذَا مَا
وَإِذَا يَسْطُو فَلَيْتَ أَبَلُّ	غَيْتُ مَزْنٍ غَامِرٍ حَيْثُ يَجْدِي
وَإِذَا يَغْزُو فَسَمِعَ أَزَلُّ	مُسْبِلٌ فِي الْحَيِّ أَحْوَى رِفْلُ

وَكَلَّا الطَّعْمَيْنِ قَدْ ذَاقَ كُلُّ	وَلَهُ طَعْمَانِ أَرِي وَشَرِي
لَيْلَهُمْ حَتَّى إِذَا انْجَابَ حَلَمُوا	يَرْكَبُ الْهَوَلَ وَحِيدًا وَلَا يَصْ—
كَسْنَا الْبَرْقِ إِذَا مَا يُسَلُّ	وَفَتَوْهُ هَجَرُوا ثُمَّ اسْرُوا
هُومُوا رَعَتْهُمْ فَاشْتَمَعُوا	كُلُّ مَاضٍ قَدْ تَرَدَّى بِمَاضٍ
يَنْجُ مِنْ خَيْبٍ إِلَّا الْأَقْلُ	فَاحْتَسَوْا أَنْفَاسَ نَوْمٍ فَلَمَّا
لَبِمَا كَانَ هَذِيلاً يَغْلُ	فَادْرَكْنَا الدَّارَ مِنْهُمْ وَلَمَّا
جَعَجَعَ يَنْقُبُ فِيهِ الْأَظْلُ	فَلَمَنْ فَلَئِنْ هَذِيْلُ شَبَابُهُ
مِنْهُ بَعْدَ الْقَتْلِ نَهَبَ وَشَلُّ	وَبِمَا أَبْرَكَهَا فِي مَنَاحٍ
لَا يَمْلُ الشَّرَّ حَتَّى يَمْلُوا	وَبِمَا صَبَّحَهَا فِي ذُرَاهَا
نَهَلَتْ كَانَ لَهَا مِنْهُ عَلُّ	صَلَيْتُ مِنِّْي هَذِيْلُ بِخَرِقٍ
وَبَلَايَ مَا أَلَمَّتْ تَحُلُّ	يُنْهَلُ الصَّعْدَةُ حَتَّى إِذَا مَا
إِنْ جَسَمِي بَعْدَ خَالِي لَحُلُّ	حَلَّتْ الْخَمْرُ وَكَانَتْ حَرَامًا
غُبَهَا خَزَى وَ عَارَ وَ ذُلُّ	فَاسْقِئْهَا يَا سَوَادَ بَنِ عَمْرُو
وَتَرَى الذُّبَّ لَهَا يَسْتَهْلُ	فَسَقِئْنَا كَأْسَ حَتَفٍ هَذِيْلًا
تَنْخَطَاهُمْ فَمَا تَسْتَقِلُّ	تَضَحَكُ الصَّبْعُ لِقَتْلِي هَذِيْلُ
	وَعَتَاقُ الطَّيْرِ تَهْفُو بِطَانًا

In the cleft of the rocks below Sal' is lying
 one slain whose blood drips not without vengeance.
 He left the burden to me and departed,
 and I take up the load lightly and bear it—
 A heritage of bloodshed to me the son of
 his sister, one dauntless—his knot none looses,
 Downcast of eyes, dripping poison, like as
 the hooded asp that spits venom, the adder.

5 Fearful the tidings that reach us, heavy—
 the heaviest of burdens thereby is nothing !
Fate has cut off from me, Fate the tyrant,
 one mighty whose friend none dared to be little :
A sunshine in wintertide, until when
 the Dogstar burned, he was coolness and shadow :
Lean-sided and thin, but not from lacking :
 liberal-handed, keen-hearted, haughty ;
He journeyed with Wariness, and where he halted,
 there Wariness halted herself his comrade :

10 A rushing rain-flood when he gave guerdons :
 when he sprang to the onset, a mighty lion ;
In the midst of his kin flowed his long black hair, and
 his skirts trailed : in war a wolf's whelp with lean flanks ;
Two savours had he, of honey and gall : and
 one or the other all men have tasted ;
He rode Fear alone without a fellow
 but only his deep-notched blade of el-Yemen.
Many the warriors, noon-journeying, who, when
 night fell, journeyed on, and halted at dawning—

15 Keen each one of them, girt with a keen blade
 that when one drew it flashed forth like the lightning—
They were tasting of sleep by sips, when as
 they nodded, thou didst fright them, and they were scat-
Vengeance we did on them : there escaped us [tered !
 of the two houses none but the fewest.

And if Huðeyl broke the edge of his sword-blade—
 many the notch that Huðeyl gained from him !
Many the time that he made them kneel down on
 jagged rocks where the hoof is worn with running :

20 Many the morning he fell on their shelter,
 and after slaughter came plunder and spoiling.
Huðeyl has been burned by me, one valiant
 whom Evil tires not though they be wearied—
Whose spear drinks deep the first draught, and thereon
 drinks deep again of the blood of foemen.
Forbidden was wine, but now is it lawful :
 hard was the toil that made it lawful !
Reach me the cup, O Sawâd son of ‘Amru :
 my body is spent with gaining my vengeance.

25 To Huðeyl we gave to drink Death’s goblet,
 whose dregs are disgrace and shame and dishonour,

The alliteration in v. 9, where out of ten words seven contain the letter *Ṭ* :

The alliteration of *gheythu* and *ghâmirun* in v. 10, and the rhyming antithesis of *gheyth* and *leyth* (besides *heyth* in the same verse) :

The very unusual *distributive* sense of *kilâ* in v. 12 :

The use of *injâba* in v. 14 for the dawn : it appears to be used in classical Arabic only for the clearing away of clouds ;

The play on the word *mâḍin* in v. 15, where it means (1) a warrior who goes straight to his end, and (2) a sword that cuts through all obstacles.

None of these taken by itself would perhaps be conclusive ; alliteration is not unknown in the ancient poetry, but it is not approved ; and instances of word-play might also be found. But taken together they constitute what is called *tekelluf* (which may be rendered *artificiality*), which is foreign to the age to which the poem would belong if it were really by Ta'abbata Sherrâ.

But whether an imitation or a genuine old poem, there can be no doubt that the piece breathes the true spirit of the pagan Arab. Albert Schultens says of it—"Nobile hoc carmen monumentum est illustre laudationum quibus Fortium fortia facta concelebrari solebant. Magnis splendet ornamentis ac luminibus, quæ gentis genium graphice pingunt." Goethe, in the Appendix to his West-Oestlicher Diwan (where he gives a translation of it, rendered from Schultens' Latin, as the only specimen of old Arab poetry which he adduces), writes — "Die Grösse des Charaeters, der Ernst, die rechtmässige Grausamkeit des Handelns, sind hier eigentlich das Mark der Poesie Höchst merkwürdig erseheint uns bei diesem Gedieht, dass die reine Prosa der Handlung durch Transposition der einzelnen Ereignisse poetisch wird. Dadurch, und dass das Gedieht fast alles äussern Schmucks ermangelt, wird der Ernst desselben erhöht, und wer sich recht hinein lies't muss das Gesehehene, von Anfang bis zu Ende, nach und nach vor der Einbildungskraft aufgebaut erblicken."

vv. 1 to 4 tell of the slaying, and set before us the avenger : vv. 5 to 13 praise the slain man, his mighty deeds and great heart : vv. 14 to 17 describe the onslaught which led in the end to his fall : vv. 18 to 20, the many deeds of daring which Huḏeyl had to avenge on him ; vv. 21 to 27, the vengeance taken by him into whose mouth the poem is put.

v. 1. "Drips not without vengeance," *mâ yuṭallu* : literally, "is not poured forth like the dew or fine rain."

v. 3. "A heritage of bloodshed to me the son of his sister", *wa warâ'a-th-tha'ri minni-bnu ukhtin* : literally, "and behind the vengeance" (*i. e.*, to take it up—a continuation of the thought of verse 2) [there is] "a sister's son in me." This verse has been misunderstood by Schultens and Rückert : the former renders it—"Post me talioni imminet sororis filius," and the latter—"Und ein Schwestersohn zur Rache tritt mir naeh." Goethe, seeing with a fine discernment that the avenger who speaks is *himself* the sister's son of the dead, (compare verse 24—*inna jismî ba'da Khâlî lakhallu*), makes verses 3 and 4 the reported utterance of the dying man—

"Erbe meiner Rache
Ist der Schwestersohn,
Der Streitbare,
Der Unversöhnliche," *u. s. w.*

Minnî is here an example of the explicative *min* (*li-l-bayân*).

"His knot none looses," '*oqdatuhu lâ tohallu*, said of a man whose fury in battle is

irresistible : the dictionaries give *taḥallelet* 'oḡaduhu as meaning "his anger was appeased."

v. 4. The comparison of the warrior to a deadly serpent in this verse recalls the name of the family in Teghlib to which 'Amr son of Kulthûm belonged—the *Arâqim*—"the spotted serpents."

v. 5. "The heaviest of burdens thereby is nothing": literally—"it is great (*i. e.* terrible) so that the greatest therein becomes little"; the criticism of the earlier commentators on this phrase has been mentioned above.

v. 6. "Whose friend," *jâruhu* : see the note to v. 5 of No. V.

v. 7. "A sunshine," *shâmis* : literally, "a sunny day."

v. 8. "Lean-sided": leanness is a subject of praise in a hero because it denotes the hardships he has undergone, and also his generosity in giving to others to eat while he keeps nought for himself.

v. 11. The first hemistich of this verse can be taken in two ways : either *musbilun* may be rendered absolutely, "letting hang down," *i. e.*, his garments : and *ahwà* may be taken of his complexion, "swarthy"; or, as I have rendered it, *ahwà* may be the accusative after *musbilun*, "letting hang down his long black [hair]." "His skirts trailed": in days of peace and quiet the Arabs allowed their *izâr* or waist-wrapper to trail on the ground : in war they girt it tight about their loins. Zuheyr says, describing a luxurious people (Ahlwardt, *Six Poets*, p. 77) :—

تَعَلَّ بِهٖ جُلُودُهُمْ وَ مَاءُ	لَهُمْ رَاحٌ وَ رَاقِقٌ وَ مِسْكٌ
حَمِيَّا الْكُاسِ فِيهِمْ وَ الْغَدَا	يَجْرُونَ الْبُرُودَ وَ قَدْ تَمَشَّتْ

"By them is wine, and a strainer, and musk thereby
wherewith their skins are perfumed, and water :
They trail their skirts of *burd*, and in them glows
the vehemence of the cup and the ecstasy of song."

(Water, to mix with the wine : so wine was commonly drunk by the Arabs : see Tarafeh, Mo'all. 59, and 'Amr Kulth. Mo'all. 2).

"A wolf's whelp," *sim'*, a hybrid between the wolf and the hyena, with the fierceness of both.

v. 12. "Gall", *sharyun*, the colocynth or bitter gourd.

v. 14. The mode of journeying in the Desert here described will be familiar to all readers of Palgrave's "Central and Eastern Arabia."

vv. 16, 17. In et-Tebrîzî's edition of the Ḥamāseh these verses stand in the reverse order : the sequence in which I have given them is that in which they are placed by Schultens, and seems the natural one.

"They were tasting of sleep by sips," *iḥtasau anfâsa naumin* : *i. e.*, sleep was overcoming them little by little.

v. 18. "Broke the edge of his sword blade," *fellet shebâhu* : that is, apparently, overthrew him.

v. 21. "Huḏeyl has been burned," *ṣaliyet*, *i. e.*, scathed. So el-Hârith son of 'Obâd, when he was unwillingly compelled to take part in the contest by the slaying of his son Bujeyr by Muhelhil, said of the War of Basûs—

لَمْ أَكُنْ مِنْ جُنَاتِهَا عِلْمَ اللَّهِ وَإِنِّي بِحَرِّهَا الْيَوْمَ صَالٍ

“I was not of those whose wrong wrought it, God knows!

Yet to-day must I be burned in its blaze.”

v. 22. “He drank deep at the first draught” (*nehila*) and “he drank deep a second draught” (*‘alla*), both words used originally of camels, are in constant use in Arab poetry to describe the thrust and thrust again of spears.

v. 23. Wine was forbidden to him, because he had sworn not to drink it until he attained to his vengeance.

v. 25. This verse is omitted in Freytag’s edn. of et-Tebrîzî’s *Hamâsch*: I have restored it from Schultens’ text, because it appears to arise naturally out of the idea of the preceding verse.

v. 27. “The vultures,” *‘itâqu-t-teyri*: literally, “the noble of birds,” a term reserved for birds of prey. “Flap their wings,” *tahfû*: this is the reading of Schultens, and is also given by et-Tebrîzî in the commentary, though he admits *teghdû* into the text; the former reading seems to me to give much greater vividness to the horrible picture than the latter, which is a mere auxiliary verb.

VIII.

Ishâq son of Khalaf.

لَوْلَا أُمَيْمَةُ لَمْ أَجْزَعْ مِنَ الْعَدَمِ وَلَمْ أَقَاسِ الدُّجَى فِي حِنْدَسِ الظُّلَمِ
وَزَادَنِي رَغْبَةً فِي الْعَيْشِ مَعْرِفَتِي ذُلَّ الْيَتِيمَةِ يَجْفُوهَا ذُرُّ الرَّحِمِ
أَحَازِرُ الْفَقْرَ يَوْمًا أَنْ يُلِمْ بِهَا فَيَهْنِكَ السِّتْرُ عَنْ لَحْمٍ عَلَى وَضَمِ
تَهْوِي حَيَاتِي وَأَهْوَى مَوْتَهَا شَفَقًا وَالْمَوْتَ أَكْرَمُ نَزَالٍ عَلَى الْحَرَمِ
أَخْشَى فِظَاظَةً عَمَّ أَوْ جَفَاءً أَخِ وَكَذْتُ أَبْقَى عَلَيْهَا مِنْ أَذَى الْكَلِمِ

If no Umeymeh were there, no Want would trouble my soul—
no labour call me to toil for bread through pitchiest night;

What moves my longing to live is but that well do I know
how low the fatherless lies,—how hard the kindness of kin.

I quake before loss of wealth lest lacking fall upon her,
and leave her shieldless and bare as flesh set forth on a board.

My life she prays for, and I from mere love pray for her death—
yea, death, the gentlest and kindest guest to visit a maid.

5 I fear an uncle’s rebuke, a brother’s harshness for her;
my chiefest end was to spare her heart the grief of a word.

NOTES.

The metre is the first form of the *besîṭ*, in which the last foot is the same in the second hemistich as in the first; an attempt has been made to imitate it in the translation. The grammars give $\cup - \cup -$ as permissible for the third foot, although on an examination of a large number of pieces of this measure in the Ḥamâseh I have found no example of a short first syllable; instances, however, occur elsewhere; see en-Nâbighah, v. 34 and 49, and xi. 3. Zuheyr, ix. 18, 21, 22. In the English, owing to the want of clear distinction between syllables long in themselves (apart from the accent) and short, it has not been found possible always to give a long syllable in this place.

Of the author of these lines I have been able to ascertain nothing. The fragment is, as shewn by the rhyme in the first hemistich, the beginning of a *qaṣîdeh*; four more lines of the same measure and rhyme are given as a continuation of the piece in the Appendix to the Calcutta Edn. of the Ḥamâseh, p. 221: but they are of inferior merit to those selected by Abû Temmâm. By his name (Ishâq) the author should be an Islâmî; the only authentic instance of a biblical name born by an Arab (not a Jew) before el-Islâm is that of the great-great-grandfather of 'Adî son of Zeyd el-'Ibâdî, who was called Ayyûb (Job). (See Aghânî ii. 18, and Abu-l-'Alâ, quoted in the Ḥamâseh, p. 177). The sentiment of v. 4 is, however, rather pagan than Islamic.

v. 3. "Meat on a butcher's board" is a proverbial expression for that which is utterly defenceless and helpless.

v. 4. The scholiast compares the proverbs (both current in the Ignorance) *ni'ma-l-khatanu-l-qabru*, "An excellent son-in-law is the Grave," and *defnu-l-benât mina-l-mekrumât*, "To bury daughters is an act of mercy"; the reference in the latter is to the practice of burying female children alive immediately after birth, which was still prevalent (though not widely spread) among the pagan Arabs at the time of the Prophet's mission. The lot of women among the Arabs of the Ignorance was a hard one; and it is most probable that the practice in question was perpetuated, if it did not begin, in the desire to save the family the shame of seeing its women ill-used or otherwise disgraced. This is to be inferred from the account given in the Aghânî (xii. 150) of the reason why Qeys son of 'Âṣim, a lord of the tribe of Temîm, adopted it. To this man was due the revival of the custom in the Prophet's time after it had almost died out; a terrible tale is told of his burial alive of the only one of his daughters who was saved at birth and brought up in another family unknown to him.

v. 5. The use of the imperfect (*kuntû ubqî*) in the second hemistich of this verse is worth noticing. The speaker looks forward to the time when his daughter will be left fatherless, and find no love such as that which she found in him.

IX.

Ḥiṭṭân son of el-Mo'allâ.

أَنْزَلَنِي الدَّهْرُ عَلَى حُكْمِهِ مِنْ شَامِخٍ عَالٍ إِلَى خَفْضٍ
وَعَالَنِي الدَّهْرُ بِوَفْرِ الْغَنِيِّ فَلَيْسَ لِي مَالٌ سِوَى عِرْضِي
أَبْكَانِي الدَّهْرُ وَيَا رَبِّمَا أَضْحَكَنِي الدَّهْرُ بِمَا يَرْضِي
لَوْلَا بَنِيَاتُ كَرْغَبِ الْقَطَا رُدُّنَ مِنْ بَعْضٍ إِلَى بَعْضٍ

لَكَانَ لِي مُضْطَرَبٌ وَاسِعٌ فِي الْأَرْضِ ذَاتِ الطُّولِ وَالْعَرْضِ
وَأَنَّمَا أَوْلَادُنَا بَيْنَنَا أَكْبَادُنَا تَمْشِي عَلَى الْأَرْضِ
لَوْ هَبَّتِ الرِّيحُ عَلَى بَعْضِهِمْ لَامْتَدَّعَتْ عَيْنِي مِنْ الْغَضِ

Fortune has brought me down (her wonted way)
from station great and high to low estate ;
Fortune has rent away my plenteous store :
of all my wealth honour alone is left ;
Fortune has turned my joy to tears : how oft
did Fortune make me laugh with what she gave !
But for these girls, the Qata's downy brood,
unkindly thrust from door to door as hard—
5 Far would I roam and wide to seek my bread
in Earth that has no lack of breadth and length ;
Nay, but our children in our midst, what else
but our hearts are they walking on the ground ?
If but the wind blow harsh on one of them,
mine eye says no to slumber all night long.

NOTES.

The metre is the third form of the *Sarî'*, and consists of two diambbs (each commutable to — — ◡ — and — ◡ ◡ —) followed by a cretic (— ◡ —) ; in the second hemistich, which is catalectic, the cretic becomes a spondee :—

— ◡ ◡ — | — ◡ ◡ — | — ◡ — || — ◡ ◡ — | — ◡ ◡ — | — —

Of the poet I have ascertained nothing.

v. 4. The *Qata* is the sand-grouse ; it is most probably identical with the Hebrew *Qâ'ath* (A. V. "pelican").

The second hemistich of this verse has strangely perplexed the commentators. The following is a translation of et-Tebrîzî's note upon it. "*Rudidna min ba'din ilà ba'di* means—'They were gathered together to me in a brief space of time, one born of a second wife after another born of the first, one by the side of another.' Another reading is *rededna min ba'din ilà ba'di*, with the active form of the verb and the personal pronoun joined to the second *ba'd* ; the meaning of this would be 'they have bowed me and bent one part of my back towards another.' Or, if we adopt the first reading, the line may mean that these daughters of his had been wedded, and were turned away together with their little girls ; *mardûdeh* is used in the sense of a divorced woman, and *ilà* is sometimes equivalent to *ma'* (together with) : you say *hâđâ ilà đâka* ('this with that') meaning *ma'a đâka* ; taking it in this way, *min ba'din ilà ba'di* will be in the place of the accusative of condition to *rudidna*, i. e., they have been divorced together.

with their children.' Or you may read *rudidna* as before, and *min ba'dî ilà ba'dî*, giving both the *ba'ds* the affixed pronoun; the sense would then be 'They were in my loins, and when I begot them they entered (were turned) into my heart, which burns by reason of them through excess of affection.' Another reading is *jumi'na min ba'dîn ilà ba'dî* [the sense of which would be the same as the first explanation given by et-Tebrîzî]. Abû Hilâl says: '*rudidna min ba'dîn ilà ba'dî* is a sentence which hides but little meaning: perhaps he intended to say that they were born from different mothers, and were thrust from one to the other: but he did not express himself plainly.' "

So far et-Tebrîzî; it appears to me that the difficulty (which consists in the use of the past, *rudidna*, for the future which the poet contemplates for his daughters, and which has led the commentators to try to explain that verb as referring to something already past) may be solved by supposing that the speaker puts his anticipation in the form of an event already come to pass. Such a construction is the common one for optatives, (*jezâhu-llâh*, &c.), and is so used in places where there can be no question of the theological explanation which refers it to the foreknowledge of God, to whom future is as past; see *e. g.*, *Hamâseh*, p. 67.—

بَقِيْتُ وَفَرِي وَأَنْحَرَفْتُ عَنِ الْعَالِي وَلَقِيتُ أَضْيَافِي بِوَجْهِ عَبُوسٍ

Then, again, there are many instances in which what is spoken of as a past event is explained as a future one, *e. g.*, in *Ham.*, p. 172.—

إِنِّي فِي أَرْضِ فَارِسٍ مُوْتَقٍّ أَحْوَالًا

where the commentary (perhaps needlessly) understands that the poet, in his foreknowledge of what awaits him, speaks of it as already come to pass. So also in *Ham.*, p. 252, Jahdar son of Dubcy'ah says—

قَدْ يَتِمَّتْ بِنْتِي وَأَمَّتْ كَذَّتِي

plainly referring to a bereavement and widowing which are to be after his death in the fight before engaging in which he utters the verses. These instances seem amply to justify us in understanding the words in their natural sense—"pushed (or thrust) from one to another without help or kindness"; nothing could be more far-fetched than all the explanations given by et-Tebrîzî.

I N D E X

TO

JOURNAL, ASIATIC SOCIETY OF BENGAL, PART I,

FOR

1877.

'**A**BD, son of Julandá, of 'Omán, 50
 'Abd-el-Melik, son of 'Abd-er-Rahím, an Arabian poet, 446
 'Abdur Rahmán Khán, of Kotsimul, 167
 Aborigines:—Bedhyas, 220; Bhars, 25, 26, 36, 227; Bhíls, 228; Binds, 25; Cherús, 25; Dákas, Daityas, Dasyas, 36; Gonds, 228, 232, 234; Khamárs, 22; Kharwárs, 17, 21*n.*, 25; Koís, 183; Kols, 183, 228; Kurmis, 235; Lodhís, 231; Masáhars, 22; Manipuris, 36; Nágás, 38; Suriyás, 25; Yanadis, 184; Zatt, or gypsies, in Arabia, 57;—profess Buddhism, 231
 Abú Bekr el-Bisrí, 50
 Abú Mohriz ibn Hayyán, 455
 Abúthabí, in 'Omán, 52
Acacia Arabica, 47;—*vera* 47
 Aethiopia, 439
 Agastya, or Canopus, 436
 Agham writing, 8
 Aghání, *vide* Kitáb-el-Aghání
 Agní-varṇa, 39
 Agra Sila, Vindhya's guru, 16
 agriculture, in 'Omán, 54
 Ajaipál, of Ajmír, 231
 Ajmír, 230, 231
 'Akabat kumáshí, in 'Omán, 42
 Akbarpúr, in Bihár, 22
 Alhá, the Chandel hero, 233
 'Alí Naqí Khán, 167
 Alláhábád, 231
 alum, mine of, 23
 'Amáleķites, 50
 Amarakantak, sacred pool of, 20
 Amedabats, the *munia* bird, 24
 'Amr, son of Ma'dí-kerib, 169
 Amú River, 333; *vide* Oxus
 Anatolian Folk-lore, 14
 Ancient Sculpturings on rocks in Kamáon, 1

Arabia, 41, 62, 90, 437, 459
 Árah, 29
 Arar-Brahmana, 164
 Ásaf 'Alí Khán, Mír of Shighnán, 97
 Asám, or Tekhau, 38
 astronomy, Hindú, 411
 augury, in Arabia, 82
 'Auhí, in 'Omán, 41
 'Awámir Bedouins, 44
 el-Azd, of 'Omán, 50

BADAKHSHAN, 98
bageri, a bird, 24
 Baijnáth, in Kamáon, 1
 Balkh, 333*n.*
 Bangalor, 14
 Bangbará Khán, 164
 Barani, goddess, 16
 Barba, a place south of Dihlí, 166
 Barkharí, *vide* Bharkarí
bater, a quail, 24
 el-Bátineh, in 'Omán, 48
 Bedhyas, a tribe of gypsies, 220
 Bení-l-'Ambar, 438;—d-Dayyán, 446;—Gheith, 42;—Háarith ibn Ka'b, 438, 449;—Ja'far ibn Kiláb, 75;—Ka'b, 45;—Mázin, 438;—Nahl, 67;—'Oqeyl, 440, 444;—Salúl, 75;—Sheybán, 437;—Temím, 440;—Thaqíf, 80
 el-Bereymí, in 'Omán, 41
 Beshámeh, son of Hazn, an Arabian poet, 450
 Bhagahanpúr, 28*n.*
 Bhanraurá kherá, 228
 Bhar, Rájá, of Mahobá, 231
 Bhars, 25, 227, 233; *vide* Aborigines
 Bharwára, 228, 231
 Bharsawán, 228
 Bharkhari, in Bundelkhand, 228
 Bharuá, 228
 Bhaváni, 17

Bhava Gupta, 149
 Bhils, 233; *vide* Aborigines
 Bhima Deva, 151
 Bhubná Fort, 26
 Bhubun, 34
 bhúms, twelve, of Bengal, 166*n*.
 Bhúmi-mális, a caste, 186
 Bidranáth, shrine of, 1
 Bihár, district of, 21
 Bijaigarh, fort of, 26
 Binds, a tribe, 25
 Birabhuvan Deva, of Orissa, 151
 Blochmann, H., an unpublished ghazal
 by Háfiz, 237
bogolu, a bird, 24
bombax heptaphylla, 165
 botany, of Bihár, 21;—of 'Omán, 47;—
 of Arabia, 77
 Brahma Muktávali, by Isvari Datt Pañ-
 dit, 28*n*.
 Brahma Sampradáya, 133
 Brahmanism, in Orissa, 153
Buchanania latifolia, 21
 Buddhism, 185, 231
 Buddhist ruins in Kamáon, 3
 Buldán-el-'Awámir, 53
 Bundelá Rájpúts, 231
 Bundelkhand, 25, 227
 Burhi Deo, a Rangpur deity, 188
 Burj-el-Shikeyrí, in 'Omán, 42
 Burma, 38
Butea frondosa, 21

CAMELS, of 'Omán, 47; 78, 92, 95,
 169, 173
 Campbell, Mr., on rock markings, 15
 Canopus, in Sanskrit Agastya, 436
 castes, Hindú 186, 231
chakrabák, the Brahmaní goose, 25
 Chanár Fort, 16
 Chánd, founder of Chyápur, 36
 Chandálas, a caste, 186
 Chandan, Sayyid, tomb of, 28
 Chandel Rájpúts, 229
 Chandeshwar temple, in Kamáon, 2
 Chandrá, a village in Orissa, 150
 Chandrásekhará Bánurjí, The Kaimúr
 Range, 16
 Charairongba, 36
 Charanádri, or Fort Chanár, 16
 Chaudwár, in Orissa, 150, 151
 Chavana Muni, 20*n*.
 Cheran, in Bihár, 25
 Cherús, the tribe, 17, 25, 26
chitti, a sort of hemp, 22
 Christianity, 184;—early, in Arabia, 439
 Chyápur, 26, 27, 28*n*.
 Çiva Gupta, 174
 Copper-plate Grant from Cuttack, 149;
 —from Sambalpur, 173

crosses, Christian, 173, 184
 cupmarks, on rocks, 1, 3

DAITYAS, Dákas, races of, 36
 Dalíl Khán, Súbadár, 231
 Damant, G. H., on the old Manipuri
 Character, 36
 Damsetjerd, a Persian colony in 'Omán, 50
 Dámunyá, village of, near Bardwán, 164
 Darwáz, in Central Asia, 97
 Dasa-ratha, 39
 Dásas, caste of, 186
 Dasyus, tribe of, 36
 day and year, in Hindú astronomy, 419
 Deskuli, in Bihár, 20*n*.
 Devaki, 211
 el-Dháhirah, in 'Omán, 41, 48
 Dhank, in 'Omán, 44
 Dharti, or earth god, 17
 drunkenness, 79, 94
 Dunagiri, in Kamáon, 5
 Durgávatí river, 19, 22
 Dushyanta, 39
 Dwará-Háth, in Kamáon, 1, 2, 3, 7

FATES, in Arabian mythology, 169
 Felej el-Súk, in 'Omán, 41, 50
 female infanticide, in Arabia, 459
 Ferghána, 455
 fire, how artificially produced, 46, 184*n*.
 Fryer, G. E., Páli Studies, No. 2. The
 Vuttodoya, or Exposition of metre, 369

GARDAI KHAN; son of Khánazád
 Khán, 167
 Gargasamhita, 436
 Gayá, town of, 16;—the old Kíta-des, 20
 geology of 'Omán, 48
 Ghalchah Dialect, 97
 Gharíb-Nawáz, 37
 Gharwár, Rájpúts, 26
 Ghází Khán, 167
 el-Ghorák, in 'Omán, 42
 Ghosha family, origin of, 175
 el-Ghozz, in 'Omán, 50
 Gipsies, or Zatt, in Arabia, 57; 220
 Glasfurd, C. L. R. Col., Report of the
 Upper Godavery District 179
 Goálá dynasty, 8
 Gokula, city of, 17, 211
 Gond, *vide* Aborigines;—deities, 232*n*.
 Gorakh Náth, song of, 198
go-sálik, a bird, 24
 Gour Dás Bysack, on Khánjá Khán Garh
 in the District of Bardwán, 164
 Grierson, G. A., are Kálidása's Heroes Mo-
 nogamists? 39;—on the Rangpur dia-
 lect, 186

Gupta, sacred cave of, 19
Gupta dynasty, 149, 174

HAFIZ, an unpublished ghazal by, 237
Hail, in 'Omán, 43
el-Ḥajar, in 'Omán, 48
halud-guri, or yellow wren, 24
Hamâseh, translations from the, 168, 437
Hamír Deo Karchuli, founds Hamírpur, 230
Hamírpur, Bundelkhand, 227; town of —, when founded, 230
Hanamconda, 179
Harihárpur, in Orissa, 150
Harsha Brahma, shrine of, 27
el-Hasa, in 'Omán, 45
Haṭakesvara Deva, 151
Hijáz, 47
Hiranyagarbha, adoration, 133
el-Hírch, 63
honey, 22
horse races, in Arabia, 451
Hudum Deo, a Rangpur dcity, 188
Húreh Bargheh, or Sohár Peak, 51

IBN Mojáwir, the historian, 50
idols, Arabian, 440
Ikhtiyár Khán, tomb of, 27ⁿ.
infanticide, female, in Arabia, 459
Inscriptions, from the shrine of Tuttalá Bhaváni, 32, 34;—from Cuttack, 149;—from Sambalpur, 173;—from Bundelkhand, 232
iron, of the Kaimúr Range, 22
Isháq, son of Khalaf, an Arabian poet, 458
Islám, progress in Káshghar, 335
Islám Sháh, 230
Islámpur, in Hamírpur, 230
Ismá'íl Ghází, of Bengal, 187

JA'FAR, son of 'Olbeh, an Arabian poet, 444
Jain temples, 29, 232
Jala, a village, near Bangalor, 14
Jalálpur, in Hamírpur, 228
Jamadagni, father of Parasuráma, 20
Janamejaya, 149, 171
Jaya Chand, Mahárájá, of Kanauj, 26
Jebel Akhdhar, 47, 48
Jebel Ḥafit, 44
Jebel Gharábeh, 47
Jeifar, son of Julandá, 50
Jibh Deví, in the Kaimúr Range, 35
el-Jow, in 'Omán, 52
Julandá-bin-Karkar, 49
Jyotisha-Vedánga, 411

KACHAR, 37
Kachwáha Rájput, 34ⁿ.
Kaderkho valley, 20
Kaimúr Range, the, 16
Kaira Des, 16
Kairo Málí, corrupted to Kaimúr, 16
Kairyá Ghát, near Rohtás, 23
Kálidása, monogamy of the heroes of, questioned, 39, 160
Kálinjar, 231ⁿ.
Kamáon, ancient sculpturings in, 1
Kán, in 'Omán, 42
kaneri, a sort of yam, 21
Kaṇsa Rájá, tyrant of Mathurá, 16, 212
Kaperlaguru, in the Nizám's dominions, 180
Karamnásá river, 19
Karatoyá river, 186
Kásim Khán, 32
Káshghar, kings of, 326, 334
Kaṭar, in 'Omán, 46
Kávarí river, 184
Késarí dynasty of Orissa, 150
Khalaf-el-Aḥmar, 455
Khánjá Khán Garh, note on, 164
Khajuráho, 229
Khamár tribe, 22
Khánazád Khán, son of Bangbará Khán, 164
Kharwárs, a tribe, 17, 21ⁿ., 25
Khatmet el-Shikla, village of, 46
Khotan, 342, 347
el-Khoweyrej, in 'Omán, 43
Khurdá, in Orissa, 152
el-Khurús, in 'Omán, 46
King, W., notice of a pre-historic burial place with Cruciform Monoliths, near Mungapet in the Nizám's Dominions, 179
Kirmán, 50
kistvaens, in Kamáon, 7
Kíṭa-des, old name of Gayá, 20
Kitáb-el-Aghání, 61, 437
Koch Bihár, 186
Koís, tribe of, 183
kokilá, or cuckoo, 24
Kols of Bustar, 183
Korumbar rings, 180
Kosalá, name of a part of Orissa, 150
Koṭ Simulgarh, 164
Koṭá Ghát, 28
Krauncha, or Koch Bihár, 186, 187
Krishna, the birth of, 211
el-Kúfch, 62, 69, 79, 83, 455
LÂNGLOL, a Manipuri MS., 37
Larka Kols, 183
lavender, wild, for making mats, 47
leather, of Yemen, 439; *vide* tanning
Lebíd, the Arabian poet, 62, 77

Leonard, G. S., the Mythic History of the God Viráj, 126; — Further proofs of the Polygamy of Kálidása's Heroes, 160

lingam worship, 4; *vide* Mahádeo

Lohityá river, 186

Lolloitha, a Nágá tribe, 38

lunar mansions, 429

lunations, 425

Lyall, C. J., the Mu'allaqah of Lebíd, 61; — Three Translations from the Hamáseh, 168; — Translations from the Hamáseh and the Aghání, 437

MADDAN, the Kharwár Rájá, 21

Mádhava Achárya, 133

Maghal Bachá, in Rangpur, 187

Maghal hát, in Rangpur, 187

Mahádeo, or lingam, 4, 15, 235; — temple in Kamáon, 1

el-Mahdhah, in 'Omán, 44, 45

Mahobá, in Bundelkhand, 229, 231, 232

Maibeas, a guild of priests, 37

Málavikágnimitra, ascribed to Kálidása, 40

Mán Siñha, Rájá, of Amber, 164

Mánik Chandra, a legendary king of Rangpur, 186; — Rájárgán, an epic, 187

Manipuris, 36; — their writing, 36, 37

Maniyá Deo, a Bhar deity, 233

Marada, in Orissa, 150

maranneh, a narcotic plant, 47

marriage ceremonies, 211

Masai, quarries at, 22

Masáhar, tribe of, 22

mats, made of wild lavender, 47

Maudhá, in Bundelkhand, 228, 230

Meiyánggnamba, a Manipuri historical work, 37

Miles, S. B., on the Route between Sohar and el-Bereymí in 'Omán, with a note on the Zatt or Gipsies in Arabia, 41

Mileyyeneh, in 'Omán, 42, 47

Mimosa, 24; — *flava*, 171

Mina, two places in Arabia, 90

Mírzápur, 26

Mo'allaqah, of Lebíd, 62

Moggallána, the Ceylon grammarian, 369

el-Mokábil, a tribe in 'Omán, 48

Monoliths near Mungapet, 179

months, lunar, of the Hindús, 425

Mukanda Rám Chakravarti Kavi Kankara, author of the Chandi, 164

Mukhadrim, or early Islamitic writers, 62, 440

Mulheran, notices of cromlechs, quoted, 185

Munda, a Daitya, 36

Mundesvara, 17; — hill, 34; — shrine of, 34, 35

Mungapet, in Haidarábád, monoliths near, 179

munia, the bird, 24

myrabalan, 21

EN-NABIGHAH, the Arabian poet, 73, 83

Nágpúr, Central Provinces, 7

Náib Muhammad 'Alam, Governor of Afghán Turkestan, 97

nakshatras, or lunar mansions, 429

Naráyana, rock cut image of, 32

Narkandá, Central Provinces, 7

Narmadá river, 20

Nejrán, 439, 441, 442

Nesr, an Arabian idol, 440

Nílá's song of the year, 224

Nilgirí hills, 13

Nirmala Deva, of Orissa, 151

en-No'mán, king of Híreh, 63, 73

ODRA, a part of Orissa, 152
olibanum, 22

'Omán, citadel of, 48; geography of—, 41

Orissa, under the Guptas, 150, 177

owls, the spirits of dead men, 81

Oxus River, 98; *vide* Amú.

PAKUNGBA, tutelary deity of Manipur, 38

Palámau, 25, 29

Palásas, ancient name of Bihár District, 21

Páli prosody, 369 [pur, 37]

Pamhaiba *alias* Gharíb-nawáz, of Manipur, 97, 98

Pamir, 97, 98

Pampápur, 26

Paṇḍasiara Mane, 14

Paṇḍavara Gudi, 14

paṇḍuka, a bird, 25

Paṇḍukoli, a mountain in Kamáon, 5

Paṇḍu-kuris, 13

Pándús, Pándava brothers, 6

Panjah, name of Oxus source, 98

Panwári Jaitpur, 228

Parihár Rájpúts, 26

Pármál, of Mahobá, 233

Patná, in Orissa, 173

pearls, 93

Persians, hold 'Omán, 50, 51

phallus worship, *vide* lingam

Phillips, M., Rev., on tumuli, 13

plantain trees, used at marriages, 211

Poerai, a name of the Manipuris, 38

Polygamy of Kálidása's Heroes, 39, 160

Popham, Col., reduces Fort Bijaigarh, 26

Pratápachandra Ghosha, note on, and translation of, three Copper-plate Inscriptions from Sambalpur, 173